

the vacancy Is filled up; this was to protect the Church against the baillis who had formerly administered or plundered the see.

Towards the end of his reign Roger indeed yielded the point of canonical election to the Papacy at Ceprano. Yet to the end he remained practical master of the Latin Church in his realm, invested by virtue of the hereditary Legateship with an almost sacred character, and holding it In little less esteem than the royal title itself,

The Greek Church in Calabria and Sicily had yielded without resistance to the Norman princes, recognising in Roger I, and his son that supremacy which they had formerly acknowledged in the Basileus himself. It was indeed to the interest of the Orthodox congregations to lean upon the Count for in the influx of Latin colonists and the conversion of sees from the Greek to the Catholic rite, there was a danger of their being completely overborne. Roger II, was well aware of the value of the Greek Church in his struggles with the Papacy, it was no little thing to have behind him an Orthodox population so numerous and loyal, an Orthodox church so submissively Erastian. That he might transfer the

allegiance of all his churches from
Rome to Constantinople was at one point strongly
hinted to the King by the writer Doxopatrius,
and possibly for a time entertained,

In the general organising of his
realm, Roger gave a constitution to the Greek
monasteries.